AN HOLY PANEGYRICK.

A Sermon Preached at Paules Croſſe *vpon the anniuerſarie* Solemnitie of the happie Inauguration of *our Dread Soueraigne Lord King* JAMES, Mar. 24. 1613.

By *I.H.D.D.*

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TO THE RIGHT

Honorable, Sir IOHN SVVINER-TON, *Knight, Lord Maior of the Citie of London*, All grace and happineſſe.

RIght Honorable, Mine owne forwardneſſe (whereof it repenteth me not) hath ſent forth other of my labours vnbidden; but this, your effectual importunitie hath drawne forth into the common light. It is an holy deſire that the eye may ſecond the eare in any thing that may helpe

the soule: and we, that are fishers of men, should be wanting to our selues, if we had not baits for both those senses. I plead not the disaduantage of a dead letter, in respect of that life which elocution puts into any discourse. Such as it is, I make it both publike and yours. I haue caused my thoughts, so neere as I could to goe back to the verie tearmes wherein I expressed them, as thinking it better to fetch those words I haue let fall, then to follow those I must take vp. That therefore which it pleased your Lo. to heare with such patient attention, and with so good affection to desire, I not vnwillingly suffer abroad; that these papers

may

may ſpeake that permanently to the eyes of all our countriemen, which in the paſſage found ſuch fauor in the eares of your citizens, and ſuch roome in ſo many hearts. Beſides your firſt and vehement motion for the preſſe, your knowne loue to learning deſerues a better acknowledgement, and no doubt finds it from mere worthie hands. And if my gratulation would add any thing, thoſe ſhould enuie you which wil not imitate you. For the reſt, God giue your Lo. a wiſe, vnderſtanding, & courageous heart, that you may prudently & ſtrongly menage theſe wild times, vpon which you are fallen: and by your holy example and powerfull ende-

uors, helpe to shorten these raines of licentiousnesse: That so this citie, which is better taught then anie vnder heauen, may teach all other places how to liue; & may honor that profession which hath made it renowmed, and all Gods Church ioyfull: The welfare and happinesse whereof, and your Lo. in it, is vnfainedly wished, by

Your Lordships

humbly deuoted,

Ios. Hall.

AN HOLY *Panegymick.*

1. SAM. 12. 24, 25.

Therefore feare you the Lord, and serue him in truth with all your hearts, and consider how great things he hath done for you. But if you do wickedly, ye shall perish both ye and your King.

I Hold it no small fauor of God (right Honourable & beloued) that he hath called me

to the ſeruice of this day; both in the name of ſuch a people, to praiſe him for his Anointed, and in his name to praiſe his Anointed to his people. The ſame hand that giues the oportunite, vouchſafe to giue ſucceſſe to this buſineſſe. That which the Iewes ſinned in but deſiring, it is our happineſſe to inioy. I need not call any other witneſſe then this day, wherin we celebrate the bleſſing of a King, and (which is more) of a King higher then other Princes by the head and ſhoulders. And if other yeeres had forgotten this tribute of their loyaltie and thankfulneſſe

neſſe, yet the example of thoſe ancient Roman Chriſtians (as *Euſebius* and *Sozomen* report) would haue taught vs, that the tenth complete yeere of our *Conſtantine*, deſerues to be ſolemne & Iubilar. And if our ill nature could bee content to ſmother this mercie in ſilence, the very Lepers of *Samaria* ſhould riſe vp againſt vs & ſay, *We doe not well; this is a day of good tidings, & we hold our peace.* My diſcourſe yet ſhall not bee altogether laudatory, but as *Samuels*, led in with exhortation, and caried out with threatning. For this Text is a compoſition of duties, fauors, dan-

Decimum quemque annum Imperatores Romani magna feſtiuitate celebrant. Sozom. l 1. 24. Idem Euſeb. de vita Conſt.

gers: of duties which we owe, of fauours receiued, of dangers threatned. The duties that God lookes for of vs, come before the mention of the fauors wee haue receiued from him, (though after their receit) to teach vs, that as his mercy, so our obediēce should be absolute: and the danger followes both, to make vs more carefull to hold the fauors, and performe the duties. And me thinks there cannot be a more excellent mixture. If we should heare only of the fauors of God, nothing of our duties, wee should fall into conceitednesse: if only of

Decimum quemque annum Imperatores Romani magna festinitate celebrant. Sozom. l. 1. c. 4. Idem Euseb. de vita Const.

our

our duties without recognition of his fauours, we ſhould proue vncheerfull, and if both of theſe, without mention of any danger, wee ſhould preſume on our fauours, and bee ſlacke in our duties. Prepare therfore your Chriſtian eares and hearts for this threefold cord of God, that (through his bleſſing) theſe duties may draw you to obedience, the dangers to a greater awe, and the fauours to further thankefulneſſe.

The goodneſſe of theſe outward things is not ſuch as that it can priuiledge enery deſire of them from ſinne. Monarchy

Iuxta Homer. εἷς κοίρανος &c.

is the best of gouernments, & likest to his rule, that sits in the assembly of Gods. One God, one King, was the acclamation of those ancient Christians: and yet it was mis-desired of the Israelites: We may not euer desire that which is better in it selfe, but that which is better for vs; Neither must we follow our conceit in this iudgement, but the appointment of God: Now, though God had appointed in time, both a Scepter and a Law giuen to Iuda, yet they sinned in mending the pace of God, and spurring on his decree. And if they had staid his leasure;

ſure; ſo that they had deſired that which was beſt in it ſelfe, beſt for them, appointed by God, and now appointed, yet the manner and ground offended: For out of an humour of innouation, out of diſcontent, out of diſtruſt, out of an itch of conformitie to other Nations, to aske a King, it was not onely a ſinne as they confeſſe: *verſ.* 29. but (*ragnah rabbah*) a great wickedneſſe as *Samuel* tels them. *verſ.* 17. and (as oftentimes we may reade Gods diſpleaſure in the face of the heauen) he ſhowes it in the weather. God thunders and raynes in the middeſt of

wheat haruest. The thunder was fearefull, the raine in that hote climate and season strangely vnseasonable: both to be in the instant vpon *Samuels* speech, was iustly miraculous. The heathen Poets bring in their fained God thundering in applause; I neuer finde the true God did so. Psal. 29. This voice of God brake these Cedars of Lebanon, and made these Hindes to calue: and now they cry *Peccauimus*, *ver.* 19 If euer we will stoope, the iudgements of God will bring vs on our knees. *Samuel* takes vantage of their humiliation, and according to the

golden ſentence of that *Samian* wiſe-man, that bids vs lay waight vpon the loden, (how euer *Hierom* take it in another ſenſe) he lades them with theſe three duties; Feare, ſeruice, conſideration.

Inter χρυσᾶ παραγγέλματα Pythagoræ Oneratis ſuperponendum onus; id eſt, ad virtutem incedentibus augmentanda præcepta; Tradentes ſe otio relinquendos. Hier. aduerſ. Ruffin.

Feare and ſeruice goe ſtill together. *Serue the Lord in feare*, ſaith *Dauid*. *Feare the Lord and ſerue him*, ſaith *Ioſhua*; And, feare euer before ſeruice, for that vnleſſe our ſeruice proceede from feare, it is hollow and worthleſſe. One ſaies well, that theſe inward diſpoſitions are as the kernell; outward acts are as the ſhell; he is but a deafe nut therfore, that

Pſal. 2.

Ioſh. 24. 14.

that hath outward ſeruice, without inward feare; *Feare God* (ſaith *Salomon*) *firſt, and then, keepe his commandements.* Behold, the ſame tongue that bad them not feare, *verſ.* 20. now bids them feare; and the ſame ſpirit that tels vs they feared exceedingly (*verſ.* 18.) now enioynes them to feare more. What ſhall we make of this? Their other feare was at the beſt Initiall; for now they began to repent; and as one ſaies of this kinde of feare, that it hath two eyes fixed on two diuers obiects, ſo had this of theirs. One eye looked vpon the raine and thunder; the other

Eccl. vlt.

Iob. de Combis Compend. Theol.

other looked vp to the God that ſent it; The one of theſe it borrowed of the ſlauiſh or hoſtile feare (as *Baſil* calls it,) the other of the filiall; for the ſlauiſh feare caſts both eyes vpon the puniſhment; the filiall lookes with both eyes on the partie offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of ſlaues, through the feare of penitents, to the feare of ſons: and indeed one of theſe makes way for another. It is true that perfect loue thruſts out feare: but it is as true, that feare brings in that perfect loue,

loue, which is ioined with the reuerence of sonnes. Like as the needle or bristle (so one compares it) drawes in the thred after it, or as the potion brings health. The compunction of feare (saith *Gregorie*) fits the minde for the compunction of loue. Wee shall neuer reioyce truely in God, except it bee with trembling. Except we haue quaked at his thunder, we shall neuer ioy in his sunne-shine. How seasonably therefore doth *Samuel*, when hee saw them smitten with that guiltie and seruile feare, call them to the reuerentiall feare of God; *There-*

Greg. 3. Dial. c. 34. Compunctio formidinis tradit animum compunctioni dilectionis.

fore

fore feare, yee the Lord is in his good striking, when God hath striken; there is no fishing so good as in troubled waters. The conscience of man is a nice and fullen thing, and if it be not taken at fit times, there is no medling with it. Tell one of our gallants in the midst of all his iollity and reuells, of deuotion, of piety, of iudgements; he hath the Athenian question ready, What will this babler say? Let that man alone till God haue touched his soule with some terrour, till hee haue cast his body on the bed of sicknesse, when his fether is turned to a kercheif,

when

when his face is pale, his eyes ſunke, his hands ſhaking, his breath ſhort, his fleſh conſumed, now hee may bee talk't with, now he hath learned of *Eli* to ſay, *ſpeake Lord for thy ſeruant heareth.* The conuexe or out-bowed ſide of a veſſell will hold nothing; it muſt be the hollow and depreſſed part that is capable of any liquor. Oh, if wee were ſo humbled with the varieties of Gods iudgements as wee might, how ſauoury ſhould his counſels be, how precious & welcome would his feare bee to our trembling hearts? whereas now, our ſtubborne ſence-

leſneſſe

leſneſſe fruſtrates (in reſpect of our ſucceſſe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Loue*, and *Feare*, which as they take vp the ſoule where they are, and as they neuer go a ſunder, (for euery loue hath in it a feare of offending and forgoing; and euery feare implyes a loue of that, which we ſuſpect may miſ-carry) ſo ech of them fulfils the whole law of God. That loue is the abridgement of the Decalogue both our Sauiour, and his bleſſed Apoſtle haue taught vs: It is as plaine of Feare; The title

title of *Iob is, A iust man, and one that feared God*; iustice is expressed by Feare. For what is iustice, but a freedome from sinne? And the feare of the Lord hates euil, saith *Salomon*. Hence *Moses* his תירא *Thou shalt feare*, is turned by our Sauiour (προσκυνήσεις) *Thou shalt worship, or adore*. And that which *Esay* saith, *In vaine they feare me*, our Sauiour renders, *In vaine they worship mee*; as if all worship consisted in Feare. Hence it is probable that God hath his name in two languages from (Διός,) *Feare*, and the same word in the Greeke signifies both Feare & Religion. And

Pro.8.13.
Deut.6.13.
Mat.4.11
ירא
Isay 29.13.
σεβονται Mat. 15.9.
εὐλαβεια *Plut. Cæsare.*
Act.23.10.
Heb.5.9.

Salomon

Salomon when he ſaies *The feare of the Lord is* ראשית *the beginning* (as we turne it,) *of wiſedome*, ſaies more then we are aware of; for the word ſignifies as well *Caput* or *Principatum*; the head or top of wiſedome; yea (ſaith *Siracides*) it is the crown vpon the head; it is the roote of the ſame wiſedome, whereof it is the top-branch, ſaith the ſame Author. And ſurely this is the moſt proper diſpoſition of men towards God; for though God ſtoope down ſo low as to vouchfafe to bee loued of men, yet that infinite inequalitie, which there is betweene him and vs, may ſeeme

στεφανος σοφίας *Eccleſ.* 1.23.
ριζα *Eccl.* 1. 6.
πλησμονη. v. 20.

not to allow ſo perfect a fitneſſe of that affection, as of this other, which ſuites ſo well betwixt our vileneſſe, and his glory, that the more diſproportion there is betwixt vs, the more due & proper is our *feare*. Neither is it leſſe neceſſarie then proper, for wee can be no Chriſtians without it; whether it be (as *Hemingius* diſtinguiſhes it well) *timor cultus*, or *culpæ*, either our feare in worſhipping, or our feare of offending; the one is a deuout feare, the other a carefull feare. The latter was the Corinthians feare, whoſe godly ſorrow when the Apoſtle had

Hem. in Pſ. 25.

2. Cor. 7. 11.

had mentioned, he addes, *Yea what indignation, yea what feare, yea what desire?* The former is that of the Angels, who hide their faces with their wings; yea of the Son of God, as man, who fell on his face to his father. And this is due to God, as a father, as a maister, as a benefactor, as a God infinite in all that he is. Let me be bold to speake to you, with the Psalmist, *Come ye children, hearken to mee, and I will teach you the feare of the Lord.* What is it therefore to feare God; but to acknowledge the glorious (tho inuisible) presence of God in all our wayes, with

Psal. 34. 11.

Heb.11. *Sic ſemper Deum præſentem intelligit ac ſi ipſum qui præſens eſt in ſua eſſentia viderit. Bern. ſerm. bon. vitæ.*

Moſes his eyes ἐφοβήθη: to bee awefully affected at his preſence with *Jacob* (*quàm tremendus?*) to make an humble reſignation of our ſelues to the holy will of God with *Eli*, It is the Lord; and to attend reuerently vpon his diſpoſing with *Dauid*, *Here I am, let him doe to me, as ſeemeth good in his eyes.* 2.Sam.15.26. This is the feare of the Lord. There is nothing more talk't of, nothing leſſe felt. I appeale from the tongues of men to their hands; the wiſe heathen taught me to doe ſo, *Verba rebus proba.* Seneca Epiſt. The voice of wickedneſſe is actuall, ſaith the Pſalmiſt, wickedneſſe ſaith Pſal.36.1. there

there is no feare of God before his eyes. Behold whereſoeuer is wickedneſſe, there can be no feare of God; theſe two cannot lodge vnder one roofe, for the feare of God driues out euill (ſaith *Eccleſiaſticus.*) As therefore *Abraham* argues well from the cauſe to the effect; Becauſe the feare of God is not in this place, therefore they will kill me: So *Dauid* argues back from the effect to the cauſe, *They imagine wickedneſſe on their bed, &c. therefore the feare of God is not before them.* I would to God this argument were not too demonſtratiue. Brethren, our liues Eccluſ.1.26.

liues ſhame vs. If wee fear'd the Lord, durſt we dally with his name, durſt wee teare it in pieces? Surely we contemn his perſon, whoſe name we contemne. The Iewes haue a conceit, that the ſinne of that Iſraelite which was ſtoned for blaſphemie, was onely this, that hee named that ineffable name of foure letters *Iehouah*. Shall their feare keepe them from once mentioning the dreadfull name of God, and ſhall not our feare keepe vs from abuſing it? Durſt we ſo boldly ſinne God in the face, if wee feared him? Durſt wee mocke God with a formall flouriſh

flouriſh of that, which our heart tels vs wee are not, if wee feared him? Durſt wee be Chriſtians at Church, Mammoniſts at home, if we feared him? Pardon mee, if in a day of gratulation, I hardly temper my tongue from reproof; for as the Iewes had euer ſome malefactour brought forth to them in their great feaſt; ſo it ſhall bee the happieſt peece of our triumph and ſolemnitie, if wee can bring forth that wicked profaneneſſe, wherewith wee haue diſhonor'd God, & blemiſht his Goſpell, to bee ſcourged, and diſmiſſed with all holy in-

dignitie. From this feare, let vs paſſe as briefly, through that which we muſt dwel in all our liues. the ſeruice of God. This is the ſubiect of all ſermons, mine ſhall but touch at it. You ſhall ſee how I haſten to that diſcourſe, which this day & your expectation calls me to.

Diuine Philoſophy teaches vs to referre, not onely our ſpeculations, but our affecti. ons to action. As therefore our ſeruice muſt be grounded vpon *feare*, ſo our *feare* muſt be reduced to *ſeruice*. What ſtrength can theſe Maſculine diſpoſitions of the ſoule yeild vs,

vs, if with the Iſraelites brood they bee ſmoothered in the birth? Indeed the worſt kinde of *feare* is that we call ſeruile; but the beſt *feare*, is the *feare* of ſeruants. For there is no ſeruant of God, but feares filially. And againe God hath no ſonne but he ſerues. Euen the natural ſonne of God, was ſo in the forme of a ſeruant, that hee ſerued indeed; and ſo did hee ſerue that he indured all ſorrow, and fulfilled all righteouſneſſe. So euery Chriſtian is a ſonne and heyre to the King of heauen, and his word muſt be, *I ſerue.* Wee all know what ſeruice meanes.

For

For wee all are, or were (I imagine) either ſeruants of maiſters, or ſeruants of the publique, or maiſters of ſeruants, or all theſe. Wee cannot therefore be ignorant either what we require of ours, or what our ſuperiors require of vs. If ſeruice conſiſted onely in wearing of liueries, in taking of wages, in making of curteſies, and kiſſing of hands, there were nothing more eaſie, or more common. Al of vs weare the cognizance of our chriſtianity in our baptiſme, all liue vpon Gods trencher in our maintenance, all giue him the complements

ments of a faſhionable profeſ-
ſion. But, be not deceiued, the
life of ſeruice is worke; the
worke of a Chriſtian is obe-
dience to the Law of God.
The Centurion when hee
would deſcribe his good ſer-
uant in the Goſpell, needed
ſay no more but this; I bid him
doe this, and he doth it. Ser-
uice then briefely is, nothing
but a readineſſe to doe as wee
are bidden; and therefore
both *Salomon*, and he that was
greater then *Salomon*, de-
ſcribes it by keeping the com-
mandements; and the choſen
veſſell giues an euerlaſting
rule: *His ſeruants ye are to whom yee* Rom. 6. 16.

yee obey. Now I might diſtinguiſh this ſeruice into habituall, and actuall. Habituall; for as the ſeruant, while hee eates or ſleepes, is in ſeruice ſtill; ſo are wee to God: Actuall, whether vniuerſal in the whole carriage of our liues (which *Zacharie* tels vs is in holineſſe, and righteouſneſſe, holineſſe to God, righteouſneſſe to men) or particular, either in the duties which are proper to GOD, Inuocation and Attendance on his ordinance (which by an excellence is termed his ſeruice) or in thoſe which are proper to vs, as wee are peeces of

Luke 1,75.

of a Family, Church, com-mon-wealth ; the ſtations whereof GOD hath ſo diſpoſed, that wee may ſerue him in ſeruing one another. And thus you ſee I might make way for an endleſſe diſcourſe ; but it ſhal content me (paſſing ouer this world of matter) to glance onely at the generalitie of this infinite theme.

As euery obedience ſerues God, ſo euery ſin makes God ſerue vs. One ſaid wittily, that the angry man made himſelfe the iudge, and God the executioner. There is no ſin that doth not the like. The glutton makes God his cator, and him-

himſelfe the gueſt, and his belly his god, eſpecially in the new-found feaſts of this age, wherin profuſeneſſe and profaneneſſe ſtriue for the tables end. The laſciuious man makes himſelfe the louer, and (as *Viues* ſaies of Mahumet) God the Pandar. The couetous man makes himſelfe the Vſurer, and God the broker. The ambitious makes God his ſtate, and Honor his God. Of euery ſinner doth God ſay iuſtly, *ſeruire me feciſti. Thou haſt made mee to ſerue with thy ſinnes.* There cannot be a greater honor for vs then to ſerue ſuch a maiſter, as commands heauen

Lud. viues de verit. Relig. l. 4

Eſay 43.24.

heauen, earth, & hell: Whom it is both diſhonour and baſeneſſe not to ſerue. The hyeſt ſtile that King *Dauid* could deuiſe to giue himſelfe (not in the phraſe of a friuolous French complement, but in the plaine ſpeech of a true Iſraelite) was, *Behold I am thy ſeruant*; and he that is Lord of many ſeruants of the Diuell, delights to call himſelfe the ſeruant of the ſeruants of God. The Angels of heauen reioyce to be our fellowes in this ſeruice. But there cannot be a greater ſhame then to ſee ſeruants ride on horſebacke, and Princes walking as ſeruants

Non reputes magnum quod Deo ſeruis, ſed maximum reputa, quod ipſe dignatur te in ſeruum aſſumere ſibi. Bernard.

Pſal. 116.

Reuel. vlt.

Eccleſ. 10. 7.

uants on the ground. I meane to ſee the GOD of heauen made a lacquey to our vile affections, and in the liues of men, to ſee God attend vpon the world. Brethren, there is ſeruice enough in the world, but it is to a wrong maiſter. *In mea patria Deus venter*, (as *Hierome* ſaid;) Euery worldling is a Papiſt in this, that he giues δουλειαν ſeruice, to the creature, which is the loweſt reſpect that can bee; Yea ſo much more humble then (*latria*) as it is more abſolute, and without reſpect of recompence. Yea, I would it were vncharitable to ſay, that ma-

In mea n. patria Deus venter eſt, & in diem viuitur & ſanctior eſt ille qui ditior eſt.
Hier. ad Chrematium.

ny

ny beſides the ſauages of *Calecut*, place Satan in the throne, and God on the footeſtoole. For as Witches and Sorcerers conuerſe with euill ſpirits in plauſible and familiar formes, which in vgly ſhapes they would abhorre; ſo many a man ſerues Satan vnder the formes of gold and ſiluer, vnder the images of Saints and lightſome Angels, vnder glittering cotes, or glorious titles, or beauteous faces, whom they would defie as himſelfe. And as the freeborn Iſraelite might become a ſeruant, either by forfaiture vpon treſpaſſe, or by ſale, or by

ſpoile in warre; ſo this accurſed ſeruitude is incurred the ſame waies, by them which ſhould be Chriſtians. By forfaiture: for though the debt and treſpaſſe bee to God, yet (*tradet lictori*) he ſhall deliuer the debtor to the Iaylor. Mat.18.34. By ſale, as *Ahab* ſold himſelfe to worke wickedneſſe: ſold vnder ſinne, ſaith the Apoſtle. 1.Kin.21.20. By ſpoile. Beware leaſt any man make a ſpoile of you ſaith *Paul* to his Coloſſians. Col.2.8. Alas what a miſerable change doe theſe men make, to leaue the liuing God, which is ſo bountifull, that hee rewards a cup of cold water with eternall

nall glorie, to ſerue him that hath nothing to giue but his bare wages; and what wages? *The wages of ſinne is death;* And what death? not the death of the body, in the ſeuering of the ſoule, but the death of the ſoule, in the ſeparation from God; there is not ſo much difference betwixt life and death, as there is betwixt the firſt death and the ſecond. Oh wofull wages of a deſperate worke! Well were theſe men, if they might goe vnpaide, and ſerue for nothing; but as the mercie of God will not let any of our poore ſeruices to him goe vn-

rewarded; ſo will not his iuſtice ſuffer the contrarie ſeruice goe vnpaid; *in flaming fire rendring vengeance to them that know not God, and thoſe that obey not the Goſpell of our Lord Ieſus.* Beloued, as that worthy Biſhop ſaid on his death-bed, we are happie in this; that wee ſerue a good Maiſter; how happie ſhall it bee for vs if wee ſhall doe him good ſeruice, that in the day of our account we may heare, *Euge ſerue bone*, well done good ſeruant, enter into thy maiſters ioy.

1. Theſ. 1. 8.

Ambroſe.

Now hee that preſcribes the act (*ſeruice,*) muſt alſo pre-

preſcribe the manner; (*Truely, totally.*) God cannot abide wee ſhould ſerue him with a double heart (an heart & an heart) that is hypocritically. Neither that we ſhould ſerue him with a falſe heart, that is, niggardly and vnwillingly: but againſt doubling, he will be ſeru'd in truth, and againſt haluing, hee will bee ſeru'd with all the heart. To ſerue God and not in truth is mockerie. To ſerue him truely and not with the whole heart is a baſe dodging with God. This [illegible] eye-ſeruice is a fault with men: but let vs ſerue God, but while

he sees vs, it is enough. Behold he sees vs euery where. If hee did not see our heart, it were enough to serue him in the face; and if the heart were not his, it were too much to giue him a part of it; but now that he made this whole heart of ours, it is reason he should bee seru'd with it; and now that hee sees the inside of the heart, it is madnesse not to serue him *In truth.* Those serue God not in truth, which as *Seneca* saies of some auditors, come to heare, not to learne: which bring their tablets to write words, not their hearts for the finger of God

Ep. 108. Quidam veniunt vt audiant non vt discant, Aliqui cum pugillaribus veniunt non vt res excipiant sed verba.

God to write in. Whoſe eies are on their Bible, whiles their heart is on their Count-booke; which can play the Saints in the Church, Ruffians in the Tauerne, Tyrants in their houſes, Cheators in their ſhops; thoſe Dames which vnder a cloke of modeſtie and deuotion hide nothing but pride, and fiendiſhneſſe. Thoſe ſerue God, not with all their heart; whoſe boſome is like *Rachels* tent, that hath (*Teraphim*) Idols hid in the ſtraw; or rather like a Philiſtims Temple, that hath the Arke and Dagon vnder one roofe; That come in euer

with *Naamans* exceptiues, *Onely in this*: Those that haue let downe the world like rod, spies into the bottome of the well of their heart, and couer the mouth of it with wheate: I meane, that hide great oppressions, with the shew of small beneficences: Those which like *Salomons* false Curtizan, cry (*Diuidatur*) and are willing to share themselues betwixt God and the world. And certainely, this is a noble policie of the Diuell, because he knowes he hath no right to the heart, he can bee glad of any corner; but with all he knowes, that

if hee haue any, hee hath all; for where hee hath any part, God will haue none. This base-mindednesse is fit for that euill one. God will haue all, or nothing. It was an heroicall answere, that *Theodoret* reports of *Valentinian*, whom when the souldiers had chosen to be Emperour, they were consulting to haue another ioyned with him. No (my souldiours) said hee, it was in your power to giue mee the Empire, while I had it not: but now when I haue it, it is not in your power to giue me a partner. Wee our selues say, the bed and the throne

Theod. l. 4. c. 4.

v. Prin. in Apo. 39

throne can abide no riualls. May wee not well ſay of the heart, as *Lot* of *Zoar*, Is it not a little one? Alas it is euen too little for God; what doe wee thinke of taking an Inmate into this cottage? It is a fauour and happineſſe, that the God of glorie will vouchſafe to dwell in it alone. Euen ſo (O God) take thou vp theſe roomes for thy ſelfe; and inlarge them for the entertainment of thy ſpirit: Haue thou vs wholly, and let vs haue thee. Let the world ſerue it ſelfe. O let vs ſerue thee, with all our hearts.

God hath ſet the heart on

worke

worke to *feare*, the hands on worke to *ſerue him*, now (that nothing may be wanting) he ſets the head on worke to *conſider*; and that, not ſo much the Iudgements of God, (yet thoſe are of ſingular vſe, and may not bee forgotten) as his mercies, *What great things hee hath done for you*, not againſt you. He that looked vpon his owne workes, and ſaw they were good, and delighted in them, delights that wee ſhould looke vpon them too, and applaud his wiſedome, power, and mercy, that ſhines in them. Euen the leaſt of Gods works

are

are worthy of the obſeruation of the greateſt Angell in heauen, but (the *magnalia dei*) the great things he hath done, are more worthy of our wonder, of our aſtoniſhmēt. Great things indeed that he did for Iſrael; hee meant to make that Nation a precedent of mercie; that all the world might ſee what he could doe for a people. Heauen and earth conſpir'd to bleſſe them. What ſhould I ſpeake of the wonders of Egypt? Surely I know not whether their preſeruation in it, or deliuerance out of it, were more miraculous. Did they want

Adai pt. 1. 209

a guide? himſelfe goes before them in fire. Did they want a ſhelter? his cloud is ſpread ouer them for a couering. Did they want way? The ſea it ſelfe ſhall make it; and bee at once a ſtreet, and a wall to them. Did they want bread? Heauen it ſelfe ſhall powre downe foode of Angels. Did they want meate to their bread? The winde ſhall bring them whole driftes of quailes into their tents. Doe they want drinke to both? The verie Rocke ſhall yeeld it them. Doe they want ſuites of apparell? Their very clothes ſhall

ſhall not waxe old on their backes. Doe they want aduiſe? God himſelfe ſhall giue his vocall Oracle betweene the Cherubins. Doe they want a law? God ſhall come downe vpon Sinai, and deliuer it in fire, thundring, ſmoke, earthquakes, and write it with his own finger, in tables of ſtone. Doe they want habitations? God ſhall prouide them a land that flowes with milke and hony. Are they perſecuted? God ſtands in fire betweene them & their harmes. Are they ſtung to death? The brazen ſerpent ſhal cure them. Are they reſiſted? The walles of

of Iericho ſhall fall downe alone; haileſtones braine their enemies. The Sunne ſhal ſtand ſtill in heauen, to ſee *Ioſhuahs* reuenge and victory. Oh great and mighty things that God did for Iſrael!

And if any Nation vnder heauen could either parallel or ſecond Iſrael in the fauours of God, this poore little Iland of ours is it. The cloud of his protection hath couer'd vs. The bloud-red ſea of perſecution hath giuen way to vs, and wee are paſſed it dry-ſhod. The true Manna from heauen is rained downe abundantly about our tents.

The

The water of Life guſheth forth plenteouſly to vs: The better law of the Goſpell is giuen vs from heauen by the hands of his Sonne: The walles of the ſpirituall Iericho are fallen downe before vs, at the blaſt of the trumpets of God; and curſed be hee that goes about to build them vp againe. Now therefore, that we may come more cloſe to the taske of this day; Let mee ſay to you, as *Samuel* to his Iſraelites, *Conſider with mee what great things the Lord hath done for vs*: and as one wiſh't that the enuious had eyes in euery place, ſo could

could I ſeriouſly wiſh, that all which haue ill will at our Sion, had their eares with mee but one houre, that if they belong not to God, they might burſt with *Iudas*, which repine with *Iudas* at this ſeaſonable coſt of the precious ointment of our praiſes.

If I ſhould looke back to the ancient mercies of God, and ſhew you that this kingdome (though diuided from the world) was one of the firſt that receiued the Goſpel: That it yeelded the firſt Chriſtian Emperour that gaue peace and honour to the Church: The firſt and greateſt lights

that ſhone forth in the darkeſt of Popery, to all the world; and that it was the firſt kingdome that ſhooke Antichriſt fully out of the ſaddle. I might finde iuſt matter of praiſe and exultation, but I will turne ouer no other Chronicles but your memory. This day alone hath matter enough of an eternall gratulation. For this is the *communis terminus*, wherein Gods fauours meete vpon our heads; which therefore repreſents to vs, both what wee had, and what wee haue. The one to our ſenſe, the other to our remembrance. This day was both Queene

Elizabeths

Elizabeths Initium gloriæ, and King *James* his *Initium regni*. To her *Natalitium ſalutis*, as the paſſion-dayes of the Martyrs were called of old; and *Natalis Imperij* to him. Theſe two names ſhew vs happineſſe enough to take vp our hearts and tongues for euer. And firſt, why ſhould it not be our perpetuall glorie and reioicing, that we were her ſubiects? Oh bleſſed Queene, the mother of this Nation, the nurſe of this Church, the glorie of womanhood, the enuie and example of forraine Nations, the wonder of times, how ſweet and ſacred

ſhall thy memory bee to all poſterities? how is thy name not Parables of the duſt as the Iewes ſpeake; not written in the earth as *Jeremie* ſpeaks, but in the liuing earth of all loyal hearts, neuer to be razed. And though the foule mouthes of our Aduerſaries ſtick not to call her *miſeram fœminam*, as Pope *Clement* did; nor to ſay of her, as *Euagrius* ſaies vncharitably of *Iuſtinian* the great law-giuer (*ad ſupplicia iuſto dei iudicio apud inferos luenda profecta eſt*;) and thoſe that durſt bring her on the ſtage liuing, bring her now dead (as I haue heard by thoſe

Iob 13.4. משלי אפר

Euagr. l. 5. c. 1.

thoſe that haue ſeene it) into their proceſſions, like a tormented Ghoſt, attended with fiends and firebrands, to the terrour of their ignorant beholders: Yet, as wee ſaw ſhe neuer proſpered ſo well, as when ſhe was moſt curſed by their *Pius* 5. ſo now wee hope ſhee is rather ſo much more glorious in heauen, by how much they are more malicious on earth. Theſe arrogant wretches, that can at their pleaſure fetch *Salomon* from heauen to hell, and *Traian* and *Falconella* from hell to heauen; *Campian* and *Garnet* from earth to heauen, Queene *Eli-*

zabeth from earth to hell, ſhall finde one day that they haue miſtaken the keyes, and ſhall know, what it is to iudge, by being iudged. In the meane time, in ſpight of the gates of Rome, *Memoria iuſtæ in benedictionibus.* To omit thoſe vertues which were proper to her ſexe, by which ſhe deſerued to be the Queene of women, how excellent were her Maſculine graces of learning, valour, wiſedome, by which ſhe might iuſtly challenge to bee the Queene of men. So learned was ſhee, that ſhee could giue preſent anſweres, to Embaſſadours in their own tongues,

tongues, or if they liſted to borrow of their neighbours, ſhee paid them in that they borrowed. So valiant, that her name like *Ziſcaes* drum, made the proudeſt Romaniſts to quake. So wiſe that whatſoeuer fell out happily againſt the common Aduerſarie in France, Netherlands, Ireland, it was by themſelues aſcribed to her policy. What ſhould I ſpeake of her long and ſucceſſefull gouernment, of her miraculous preſeruations, of her famous victories, wherein the waters, windes, fire and earth fought for vs, as if they had beene in

Didymus veridicus.

Oniminùm dilecta Deo cui militat æther: & coniurati veniunt ad claſſica venti. Claud.

pay vnder her, of her excellent lawes, of her carefull executions. *Many daughters haue done worthily, but thou surmountest them all.* Such was the sweetnesse of her gouernement, and such the feare of miserie in her losse, that many worthy Christians desired their eyes might be closed before hers; and how many thousands therefore welcomed their owne death, because it preuented hers. Euery one pointed to her white haires, & said with that peaceable *Leontius*, When this snow melts there wil be a floud. Neuer day except alwaies the fift of

Pro. 31. 29.

Soz. l. 3. c. 19. ταυτησι της χιονος λυθεισης &c.

of Nouember, was like to be ſo bloudy as this; not for any doubt of Title (which neuer any loyall heart could queſtion, nor any diſloyall euer did, beſides *Dolman*) but for that our *Eſauites* comforted themſelues againſt vs, and ſaid, *The day of mourning for our mother will come ſhortly, then will we ſlay our brethren.* What ſhould I ſay more? lots were caſt vpon our land; and that honeſt Polititian (which wanted nothing but a gibbet to haue made him a Saint) Father *Parſons*, tooke paines to ſet downe an order, how all Engliſh affayres ſhould bee mar-

Dolm. p.1. p.216 p.2. p.117.

marshalled, when they should come to bee theirs. *Consider now the great things that the Lord hath done for vs.* Behold this day, which should haue beene most dismall to the whole Christian world, hee turned to the most happie day, that euer shone forth to this Iland. That now we may iustly insult with those Christians of Antioch (ποῦ σου τὰ μαντεῖα μάξιμε μωρὲ) Where are your prophesies, O yee fond Papists? Our snow lyes here melted, where are those flouds of bloud that you threatned? Yea, as that blessed soule of hers gained by this change of an

Theod.3.15.

an immortall crowne, for a corruptible; ſo (bleſſed bee the name of our God) this land of ours hath not loſt by that loſſe. Many thinke that this euening the world had his beginning. Surely a new and golden world began this day to vs, and (which it could not haue done by her loynes) promiſes continuance (if our ſins interrupt it not) to our poſterities. I would the flatterie of a Prince were treaſon; in effect it is ſo: (for the flatterer is (ἴσως σφάττει) a kinde murtherer.) I would it were ſo in puniſhment. If I were to ſpeake before my ſoueraigne King and mai-

maister, I would praise God for him, not praise him to himself. A preacher in *Constantines* time saith *Eusebius* (*ausus est imperatorem in os beatum dicere*) presumed to call *Constantine* an happy Emperor to his face; but hee went away with a checke; such speed may any parasite haue, which shall speake, as if hee would make Princes proud, & not thankefull. A small praise to the face may be adulation, (though it be within the bounds:) a great praise in absence, may be but iustice. If we see not the worth of our King, how shall we be thankefull to God that gaue him?

Euseb. de vita Const. l. 4. c. 4.

him? Giue me leaue therefore freely to bring forth the Lords Annointed before you, and to say with *Samuel*, *See you him whom the Lord hath choſen.* 1.Sam.10.24.

As it was a great preſage of happineſſe to *Mauritius* the Emperor, that an (ὑπνοτὰ) a familiar Diuell remouing him from place to place in his ſwathing bands, yet had no power to hurt him; So, that thoſe early conſpiracies, wherwith Satan aſſaulted the very cradle of our dear Soueraine, preuailed not, it was a iuſt bodement of his future greatneſſe and beneficiall vſe to the world. And hee that gaue him *Euagr.l.5.c.21*

him life and crowne together, and miraculouſly preſerued them both: gaue him graces fit for his Deputy on earth, to weild that crowne, and improoue that life to the behoofe of Chriſtendome. Let me begin with that (which the heathen man required to the happineſſe of any ſtate) his learning & knowledge, wherein I may ſafely ſay hee exceedeth all his 105. predeceſſors. Our Conquerour King *William* (as our Chronicler reports) by a blunt prouerbe that hee was wont to vſe againſt vnlearned Princes made his ſonne *Henry* 2. *Beau-clerc* to

Malmeſbur.

to thoſe times. But a candle in the darke will make more ſhow, then a bonefire by day. In theſe dayes ſo light-ſome for knowledge to excell (euen for a profeſſed ſtudent) is hard, and rare. Neuer had England more learned Biſhops, and Doctors; which of them euer returned from his Maieſties diſcourſe without admiration? What King chriſtned hath written ſo learned volumes? To omit the reſt, his laſt (of this kinde) wherein hee hath ſo held vp Cardinall *Bellarmine*, and his maiſter Pope *Paulus*, is ſuch, that *Pleſsis* and *Mouline* (the two

two great lights of France) profeſſe to receiue their light in this diſcourſe, from his beames; and the learned Ieſuite *Salkeild*, could not but bee conuerted with the neceſſitie of thoſe demonſtrations; and I may boldly ſay, Poperie (ſince it was) neuer receiued ſo deepe a wound from any worke, as from that of His. What King euer moderated the ſolemne acts of an Vniuerſitie in all profeſſions, and had ſo many hands clapt in the applauſe of his acute, and learned determinations? Briefely, ſuch is his intire acquaintance with all ſciences, and

and with the Queene of all, Diuinitie, that hee might well diſpute with the infallible Pope *Paulus* 5us. for his triple crowne; and I would all Chriſtian quarrels lay vpon this duell. His iuſtice in gouerning matcheth his knowledge how to gouerne; for as one that knowes the common-wealth cannot bee vnhappie, wherein (according to the wiſe heathens rule) law is a Queene, and will a ſubiect, he hath euer indeauoured to frame the proceedings of his gouernement to the lawes, not the lawes to them. Witneſſe that memorable exam- *Plato.*

ple, whereof your eyes were witneſſes. I meane the vnpartiall execution of one of the ancienteſt Barons of thoſe parts, for the murder of a meane Subiect. Wherein not the fauour of the block might bee yeelded, that the diſhonour of the death might bee no leſſe then the paine of the death. Yet who will not grant his *Mercy* to bee eminent amongſt his vertues, when *Parſons* himſelfe yeelds it? And if a vertue ſo continuing, could bee capable of exceſſe, this might ſeeme ſo in him. For, that which was ſaid of *Anaſtaſius* the

the Emperour, that he would attempt no exploit (though neuer ſo famous) if it might coſt the price of Chriſtian blood; and that which was ſaid of *Mauricius*, that by his good-will hee would not haue ſo much as a Traitour dye; and that of *Veſpaſian*, that hee wept euen for iuſt executions; and laſtly that of *Theodoſius*, that hee wiſh't hee could recall thoſe to life againe that had wronged him; may in ſome ſence, bee iuſtly verified of our mercifull Soueraigne. I pray GOD the meaſure of this vertue may

Euagr. l. 3. c. 34

Euagr. l 6. c. 1

Sueton. Veſp.

Socr. l. 7. c. 22

may neuer hurt himſelfe, I am ſure the want of it ſhall neuer giue cauſe of complaint to his aduerſaries. But among all his Heroicall Graces, which commend him as a man, as a Chriſtian, as a King; Pietie and firmeneſſe in Religion cals mee to it, and will not ſuffer me to defer the mention of it any longer. A priuate man vnſetled in opinion, is like a looſe tooth in the head, troubleſome and vſe-leſſe, but a publique perſon vnſtayed, is dangerous. Reſolution for the truth is ſo much better then knowledge, by how much the poſſeſſing of

of a treaſure, is better then knowing where it is. With what zeale did his Maieſtie fly vpon the blaſphemous nouelties of *Vorſtius*? How many ſollicitations, threats, promiſes, profers hath he trampled vnder his feete in former times, for but a promiſe of an indifferent conniuencie at the Romiſh religion? Was it not an anſwere worthy of a King, worthy of marble and braſſe, that he made vnto their agent for this purpoſe, in the times of the greateſt perill of reſiſtance. *That all the crownes and kingdomes in this world ſhould not indure him*

Watſon. E. Parl. anſwer to Parſons. p 115. E. Com. Northamp. lib.

to change any iot of his profession? Hath hee not so ingaged himselfe in this holie quarrell, that the world confesses Rome had neuer such an Aduersarie? and all Christian Princes reioice to follow him as their worthy leader, in all the battels of God; and all Christian churches in their prayers and acclamations, stile him, in a double right, *Defender of the faith*, more by desert, then inheritance.

But because as the Sunne-beames, so praises are more kindly, when they are cast oblique vpon their obiects then when

when they fall directly; let mee ſhew you him rather in the bleſſings we receiue from him, then in the graces which are in him. And not to inſiſt vpon his extinguiſhing of thoſe helliſh feudes in Scotland, & the reducing of thoſe barbarous borderers to ciuilitie and order, (two acts worthy of eternitie, and which no hand but his could doe) *Conſider how great things the Lord hath done for vs, by him, in our Peace, in our freedome of the Goſpell, in our Deliuerance.*

Continuance detracts from the value of any fauour. Little 1

doe wee know the price of peace. If wee had beene in the cotes of our forefathers, or our neighbours, we ſhould haue knowne how to eſteeme this deare bleſſing of GOD. Oh, my deare brethren, we neuer knew what it was to heare the murdering pee-ces about our eares; to ſee our churches and houſes flaming ouer our heads; to heare the fearefull cracks of their fals mixed with the confuſed out-cries of men, killing, encouraging to kill, or reſiſt, dying; and the ſhriekings of women and children; wee neuer ſaw tender babes

babes ſnach't from the breaſts of their mothers, now bleeding vpon the ſtones, or ſprauling vpon the pikes; and the diſtracted mother rauiſhed, ere ſhe may haue leaue to dye. Wee neuer ſaw men and horſes lye wallowing in their mingled bloud, and the gaſtly viſages of death deformed with wounds. The impotent wife hanging with teares on her armed huſband, as deſirous to dye with him, with whom ſhee may not liue. The amazed runnings to and fro of thoſe that would faine eſcape, if they knew how, and the furious

Tum vero & genitus morientum & ſanguine in alto. Armaque corporaque & permiſti cæde virorũ Semianimes volvuntur equi. Virg. Aen. 11.

rious pace of a bloudy victor; The rifling of houſes for ſpoile, and euery ſouldiour running with his load, and readie to fight with other for our bootie; Themiſerable captiue driuen manicled before the nſulting enemie. Neuer did wee know how cruell an Aduerſarie is, and how burdenſome an helper is in warre. Looke round about you. All your neighbours haue ſeene and taſted theſe calamities. All the reſt of the world haue been whirled about in theſe wofull tumults: onely this Iland, hath like the center ſtood vnmoueable.

able. Onely this Iſle hath beene like Nilus, which when all other waters ouer-flow, keepes within the banks. That we are free frõ theſe & a thouſand other miſeries of warre, Whether ſhould wee aſcribe it, but next vnder God, to his Anointed, as a King, as a King of Peace? For both Anarchy is the mother of diuiſion, as wee ſee in the ſtate of Italy, wherein, when they wanted their King, all ranne into ciuill broiles; The Venetians with them of Rauenna, Verona and Vincentia, with the Paduans and Taruiſians; The Piſans and Flo-

Nam cum triſtis hyems alias produxerit vndas, Tum Nilum retinent ripæ. Claud. Epigr.

Otho. Friſ. l. 7. c. 29.

Florentines, with them of Luca and Sienna; and beſides; euery King is not a Peace-maker: Ours is made of Peace. There haue been Princes, which, as the Antiochians ſaid of *Iulian*, (taking occaſion by the Bull which he ſtamp't in his coine) haue gored the world to death. The breaſts of ſome Princes haue beene like a Thunder-cloud, whoſe vapours would neuer leaue working till they haue vented themſelues with terrour to the world; Ours, hath nothing in it, but a gracious rayne to water the inheritance of God.

Soer. l. 7. c. 22

God. Behold Hee, euen He alone, like to *Noahs* Doue, brought an Oliue of peace to the toſſed Arke of Chriſtendome; Hee like another *Auguſtus*, before the ſecond comming of CHRIST hath becalmed the world, and ſhut the iron gates of warre; and is the bond of that peace hee hath made. And if the Peace-maker both doth bleſſe and is bleſſed; how ſhould we bleſſe him, and bleſſe God for him, and hold our ſelues bleſſed in him?

Now what were peace 2
without religion, but like a *Nabals* ſheepe-ſhearing; like the

the fatting of an Epicurian hogge; the very feſtiuall reuels of the Diuell. But for vs; wee haue *Gloria in excelſis Deo*, ſung before our *Pax in terris*; in a word, wee haue Peace with the Goſpell. *Machiauell* himſelfe could ſay in his Diſcourſes, that two continued ſucceſſions of vertuous Princes (*fanno grandi effetti*) cannot but doe great matters. We proue it ſo this day; wherein religion is not onely warmed but locked in her ſeat ſo faſt, that the gates of hell ſhall neuer preuaile againſt it. There haue beene Princes, and that in

Diſcorſ. l. 1. c. 20 Due continuate ſucceſſioni de principi virtuoſi fanno grandi effetti.

Plato 8. de Repub.

in this land, which (as the heathen Politician compared his Tyrant) haue beene like to ill Phyſitians, that haue purged away the good humours, and left the bad behinde them; with whom any thing hath beene lawfull, but to be religious. Some of your gray hayres can bee my witneſſes. Behold, the euils wee haue eſcaped, ſhow vs our bleſſings. Here hath been no dragging out of houſes, no hiding of Bibles, no creeping into woods, no Bonnering or Butchering of Gods Saints, no rotting in dungeons, no caſting of infants out

out of the mothers belly into the mothers flames; nothing but Gods truth abundantly preached, cheerefully profeſſed, incouraged, rewarded. What Nation vnder heauen yeeldes ſo many learned Diuines? What times euer yeelded ſo many preaching Biſhops? When was this Citie (the Citie of our ioy) euer ſo happy this way, as in theſe late ſucceſsions? Whither can wee aſcribe this health of the Church, and life of the Goſpell, but, next to GOD, to His example, His countenance, His indeuours. Wherein I may not omit how right

sight he hath trod in the steps of that blessed *Constantine*, in all his religious proceedings. Let vs in one word parallel them. *Constantine* caused fifty Volumes of the Scriptures to be fayre written out in parchment, for the vse of the Church. King *Iames* hath caused the bookes of Scriptures to bee accurately translated, and published by thousands. *Constantine* made a zealous edict against *Nouatians*, *Valentinians*, *Marcionites*. King *Iames*, besides his powerfull proclamations and soueraine lawes hath effectually written against Popery, and

Euseb. de vita Const. l. 4. c. 36.

Lib. 3. 61. 62.

Lib.3.63. *Vorstianisme. Constantine* tooke away the liberty of the meetings of heretickes: King *Iames* hath by wholesome laws inhibited the assemblies of Papists and scismatickes. *Constantine* sate in the midst of his Bishops, as if hee had been one of them. King *Iames* besides his solemne conferences, vouchsaues (not seldome) to spend his meales in discourse with his Bishops, and other worthy Diuines. *Constantine* charged his sonnes (*vt planè & sine fuco Christiani essent*) that they should be Christians in earnest. King *Iames* hath done the same in learned

Lib.1.c.37. *In media istorũ frequentia ac congressu adesse & vna considere non dedignatus.*

Basil.dor.

and

and Diuine precepts which shall liue till time be no more. Yea, in their very coines is a resemblance. *Constantine* had his picture stampt vpon his mettals, praying. King *Iames* hath his picture with a prayer about it. *O Lord protect the Kingdomes which thou hast vnited.* Lastly, *Constantine* built Churches; one in Hierusalem, another in Nicomedia. King *Iames* hath founded one Colledge, which shall help to build and confirme the whole Church of God, vpon earth. Yee wealthy Citizens that loue Ierusalem, cast in your store after this royall

Lib.4.15.

Lib.3.43.& 24

example, into the ſanctuary of God, and whiles you make the Church of God happie, make your ſelues ſo. Brethren, if we haue any reliſh of Chriſt, any ſenſe of heauen; let vs bleſſe God for the life of our ſoule, *the Goſpel*, and for the ſpirit of this life, *his Anointed*.

3 But where had beene our peace, or this freedome of the Goſpell, without our Deliuerance? & where had our deliuerance bin without him? As it was reported of the Oke of Mamre, that al religions rendred their yearly worſhip there. The Iewes, becauſe of *Abraham* their Patriarch, the Gentiles

Soer. l. 2. c. 3.

tiles becauſe of the Angels that appeared there to *Abraham*. The chriſtians becauſe of Chriſt that was there ſeene of *Abraham*, with the Angels; So was there to King *Iames* in his firſt beginnings, a confluence of all ſects, with papers in their hands, and (as it was beſt for them) with a *Rogamus domine, non pugnamus*, like the ſubiects of *Theodoſius*. But our cozens of Samaria, when they ſaw that *Salomons* yoke would not bee lightened, ſoone flew off in a rage. *What portion haue we in Dauid?* And now thoſe, which had ſo oft look't vp

Ribera in prophet. min. ex Ioſeph. Antiq. lib. 9 vlt. Samaritani Iudæos cognatos appellare ſoliti quamdiu illis bene erat. At vbi contra, &c.
1. King. 12.

Flectere si nequeo, &c.

to heauen in vaine, resolue to digge downe to hell for aide. Satan himselfe met them, and offred (for saluing of their labour) to bring hell vp to them. What a world of Sulphur had hee prouided against that day? What a brewing of death was tun'd vp in those vessels? The murderous Pioners laugh't at the close felicitie of their proiect; and now before-hand seemed in conceit to haue heard the cracke of this hellish thunder, and to see the mangled carkasses of the heretickes flying vp so suddenly, that their soules must needes goo

vpward towards their perdition; the ſtreetes ſtrawed with legges and armes; and the ſtones braining as many in their fall, as they blew vp in their riſe. *Remember the children of Edom, O Lord, in the day of Ieruſalem, which ſaid, Downe with it, downe with it, euen to the ground. O daughter of Babel, worthy to be deſtroyed, bleſſed ſhall hee bee that ſcrueth thee, as thou wouldeſt haue ſerued vs.* But hee that ſits in heauen laught as faſt at them; to ſee their preſumption that would be ſending vp bodies to heauen before the reſurrection, and preferring compa-

Pſal 137.7.

pions to *Elias* in a fiery Chariot; and ſaid (*vt quid fremuerunt?*) *Conſider now how great things the Lord hath done for vs*; The ſnare is broken, and wee are deliuered. But how? As that learned Biſhop well applyed *Salomon* to this purpoſe, *Diuinatio in labijs regis.* If there had not been a a diuination in the lips of the King, wee had beene all in iawes of death. Vnder his ſhadow wee are preſerued aliue, as *Ieremie* ſpeaketh. It is true, God could haue done it by other meanes, but hee would doe it by this, that wee might owe the being of our

Pro. 16 10. B. *Barlow pag.* 350.

our liues to him, of whom wee held our well-being before. Oh praised be the God of heauen for our deliuerance! Praised bee God for his Anointed, by whom we were deliuered. Yea how should wee call to our fellow creatures; The Angels, Saints, heauens, elements, meteors, mountaines, beasts, trees, to help vs praise the Lord for this mercie. And (as the Oath of the Roman souldiours ranne) how deare and precious should the life of our *Cæsar* bee to vs, aboue al earthly things? How should wee haue the base vnthankefulnesse

προτιμήσειν ἁπάντων τῶν τοῦ Καίσαρος σωτηρίαν.

Suet. addit neque me liberosque meos cariores habebo quam Caium & eius sorores.

fulneſſe of thoſe men, which can ſay of him, as one ſaid of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who whiles they owe him all, grudge him any thing. Away with the mention of outward things: all the bloud in our body is due to him, all the prayers & well-wiſhes of our ſoules are due to him, How ſolemnely Feſtiuall ſhould this day bee to vs, and to our poſterities for euer? How cheerefully, for our peace, our religion, our Deliuerance, ſhould wee take vp that acclamation which the people of Rome vſed in the

Clodoueus Otho Friſ. l. 4. c. 32.

the Coronation of *Charles* the great, *Carolo Iacobo a Deo coronato, magno & pacifico Britannorum Imperatori, vita & victoria.* To *Charles Iames* crowned of God, the great and peaceable Emperour of Britanie, Life and Victorie. And let GOD, and his people say *Amen.* *Frif. l. 5. c. 31.*

Theſe were great things indeed, that God did for Iſrael; great that hee hath done for vs; Great for the preſent, not certaine for the future. They had not, no more haue wee, the bleſſings of God by entayle, or by leaſe. Onely at the good will of the Lord;

Lord; and that is, during our good behauiour. Sinne is a forfaiture of all fauours. *If you doe wickedly, you ſhall periſh.* It was not for nothing, that the ſame word in the originall ſignifies both ſinne and puniſhment; Theſe two are inſeparable. There is nothing but a little prioritie in time betweene them. The Angels did wickedly, they periſh't by their fall from heauen. The old world did wickedly, they periſh't by waters from heauen. The Sodomites did wickedly, they periſh't by fire from heauen. *Corah* and his company did wickedly, they

they periſh't by the earth. The Egyptians did wickedly, they periſh't by the Sea. The Canaanites did wickedly, they periſh't by the ſword of Iſrael. The Iſraelites did wickedly, they periſh't by peſtilence, ſerpents, Philiſtims. What ſhould I runne my ſelfe out of breath, in this endleſſe courſe of examples? There was neuer ſinne but it had a puniſhment, either in the Actor, or in the Redeemer. There was neuer puniſhment, but was for ſinne. Heauen ſhould haue no quarrell againſt vs; Hell could haue no power ouer vs, but for our ſinnes.

ſinnes. Thoſe aie they that haue plagued vs, thoſe are they that threaten vs.

But what ſhall bee the iudgement? Periſhing. To whom? To you and your King. He doth not ſay, If your King doe wickedly you ſhall periſh, as ſometimes he hath done. Nor if your King doe wickedly hee ſhall periſh, although Kings are neither priuiledged from ſinnes, nor from iudgements. Nor if you doe wickedly, you onely ſhall periſh; but *if yee doe wickedly, yee and your King ſhall periſh.* So neare a relation is there betwixt the King

and

and Subiect, that the ſinne of the one reaches to the iudgement of the other, and the iudgement of the one, is the ſmart of both. The King is the head, the Commons the ſtomach; if the head be ſicke, the ſtomach is affected. *Dauid* ſins, the people dye. If the ſtomach bee ſick, the head complaines. For the tranſgreſſion of the people are many Princes. What could haue ſnatch't from our Head that ſweet Prince, of freſh and bleeding memorie, (that might iuſtly haue challeng'd *Othoes* name, *Mirabilia mundi*) now in the prime of all

Otho.3. Fris.6.26.

the

the worlds expectation; but our trayterous wickednesse? His Christian modestie vpon his deathbed could charge himselfe (No, no, I haue sins enow of mine owne to doe this:) But this very accusation did cleare him, and burden vs. O glorious Prince, they are our sinnes that are guilty of thy death, and our losse. We haue done wickedly, thou perishedst. An harsh word for thy glorified condition. But such a perishing, as is incident to Saints; (for there is a *Perire de morte*, as well as a *Perire a falle*,) a perishing from the earth,

earth, as well as a perishing from God. It was a ioyfull perishing to thee. Our sinnes haue aduantaged thy soule, which is partly therefore happie, because wee were vnworthy of thee; but they haue robbed vs of our happinesse in thee. Oh our treacherous sinnes, that haue offered this violence to that sweet hopefull sacred person! And doe they not yet still conspire against him that is yet deare to vs, the roote of these goodly branches, the breath of our nostrils, the Anointed of God? Brethren, let mee speake it confidently,

ſidently. As euery ſinne is a Traytor to a mans own ſoule, ſo euery wicked man is a Traitor to his King. Yea euerie one of his ſaying ſinnes is a falſe-hearted rebell, that hides powder and pocket-dags for the precious life of his Soueraine. Any ſtates-man may learne this lyen of Machiauell himſelfe, which I confeſſe when I read, I thought of the Diuell confeſſing Chriſt. That the giuing of God his due is the cauſe of the greatneſſe of any ſtate; and contrarily, the neglect of his ſeruice the cauſe of ruine; and if any profane Zoſimus ſhall doubt of this point,

Oſſeruanza del culto diuino e cagione della grandezza delle. Coſi il diſpregio diqua, &c. Diſcorſ. l. 2. c. 11

point, I would but turne him to *Euagrius* his Discourse to this purpose, where hee shall finde instances of enow particulars. What euer politick Philosophers haue distinguish't betwixt *bonus vir*, and *ciuis*, I say, that as a good man cannot be an ill Subiect, so a lewd man can no more be a good Subiect, then euill can be good. Let him sooth, and sweare what he will, his sinnes are so many treasons against the Prince and State, for Ruine is from iniquitie, saith *Ezechiel*. Alas, what safety can wee be in, when such miscreants lurke in our houses,

Euagr. l. 3. c. 41.

Ezec. 7. 19.

houses, set in our streetes; when the Country, Citie, Court, is so full of these spirituall conspiracies? Ye that are Magistrates, not for Gods sake onely, but for your Kings sake, whose deputies ye are, as hee is Gods; not for religion onely, but for verie policie, as you tender the deare life of our gracious soueraine, as you regard the sweet peace of this State and Kingdome, the welfare of this Church, Yea, as ye loue your owne life, peace, welfare; Rouze vp your spirits, awaken your Christian courage, and set your selues heartily

againſt the traitorly ſinnes of theſe times, which threaten the bane of all theſe. Cleanſe ye theſe *Augean* ſtables of our drunken Tauernes, of our profane ſtages, and of thoſe blind Vaults of profeſſed Hi-thineſſe, *whoſe ſteppes goe downe to the Chambers of Death, yea, to the deepe of Hell.* And yee, my holy brethren, the meſſengers of God, if there be any ſonnes of thunder amongſt you, if euer yee ratled from heauen the terrible iudgements of God againſt ſinners, now doe it; for (contrarie to the naturall) the deepe winter of iniquitie is

Pro. 7. 27. 9. 18

moſt ſeaſonable for this ſpirituall thunder. Bee heard aboue, be ſeene beneath. Outface ſinne, out-preach it, outliue it. We are ſtarres in the right hand of God, let vs bee like any ſtarres ſaue the Moone, that hath blots in her face; or the ſtarre wormewood, whoſe fall made bitter waters; or Saint *Iudes* planets, that wander in irregularities. Let the light of our liues ſhine in the faces of the world; and dazle them whom it ſhall not guide. Then ſhall wee with authoritie ſpeake what wee doe, when we doe that which we ſpeake. Wee can

Reu. 8. 11.

Iud. 13.

Cum imperio docetur quod prius agitur quam dicatur. Greg. 23. in Iob.

dain neuer better to testifie our thankefull and loyall respects to so good a King, in whose fauour is our life, and by whose grace wee are vpheld against the vnworthy affronts of this Sacrilegious age, then by crying downe, by killing downe those fiends which threaten our happinesse in him. And ye, beloued Christians, whose faces see the worthily to congratulate the ioy of this day: if ye would approue your selues good subiects to our King, labour to bee good subiects to His King, the King of heauen. Away with those re-

bellious wickednesses which may bee preiudiciall to our peace. In vaine shall wee testifie our loyaltie by these outward ceremonies of reioycing, if wee bee faulty in the substance. To what purpose shall wee ring our bels, if in the meane time we hold fast Salamons (*funes peccatorum*) cords of sinne; yea the Prophets cart-ropes of iniquitie; and thereby pull down iudgement vpon our heads? To what purpose shall we kindle Bonfiers in our streets, if wee kindle the flames of Gods displeasure against vs by our sinnes? To what purpose shal

Pro. 5. 22.

ye

ye feaſt one another in your houſes, if you ſhall feaſt the fiends of hell with your wilfull ſinnes? *Dæmonum cibus ebrietas*, *Hierome* ſaith well; Drunkenneſſe, luxurie, fornication, and euery ſinne is the very diet and dainties of the Diuell. For Gods ſake therefore, for your Kings ſake, for your owne ſoules ſake, Be good, that you may bee loyall. Oh my brethren, let vs not with old *Toby* ſuffer our eyes to bee blinded with the Swallowes dung of this world. Let vs not dare to make a willing ſhipwracke of conſcience, for the venture of

Hier. de filio prodigo. Dæmonum cibus ebrietas, luxuria, fornicatio & vniuerſa vitia.

of a little ballaſt of gaine. Away with our pride, vſurie, oppreſſion, falſe weights, falſe oathes, falſe faces; *Doe no more wickedly, that wee periſh not.*

They are our ſins which as they threaten to loſe vs our beſt friend aboue, (the God of our ſaluation) ſo they harten our aduerſaries againſt vs on earth. Their hopes, their deſignes, their wickednesse to vs, hath beene profeſt to be built vpon ours to God. If they did not ſee we did euill, they durſt not hope we could periſh. Authoritie hath wiſely and ſeaſonably taken order

for

for disarming of wilfull Recusants. What should weapons doe in the hands of disloyaltie? Oh that it could take order to strip vs of our sinnes, which will else arme God and his creatures against vs! The gates of Rome, the gates of hell, could not hurt vs, if wee did not hurt our selues. Oh that wee could so loue our selues, as to part with all our plausible and gainefull euils, that we would this day renue our holy couenants with God, and keepe them for euer! How would he still feede vs with the finest of the wheate? How would he

Dum nontimet in sereno patitur tempestatem. Hier. dial. aduersſ. Pelag.

he that (as this day) when we feared a tempest, gaue vs an happie calme, preuent a tempest in our calme when wee feare not? How safely should our children play, & wee feast in our streets? How memorable a patterne of mercie should this Iland be to all posterities? What famous Trophees of victory would hee erect ouer all Antichristianisme amongst vs? How freely and loud should the Gospell of God ring euery where in the eares of the generations yet vnborne? How sure should we be, long and long to enioy so gracious, and deare a Soue-

raine,

raine, ſo comfortable a peace, ſo happy a gouernment? euen till this Eue of the *Annunciation* of the firſt comming of Chriſt, ouertake the Day of the *Annunciation* of his ſecond comming, for our redemption. Which God for his mercies ſake, for his Chriſts ſake vouchſafe to grant to vs. *Amen.*

FINIS.